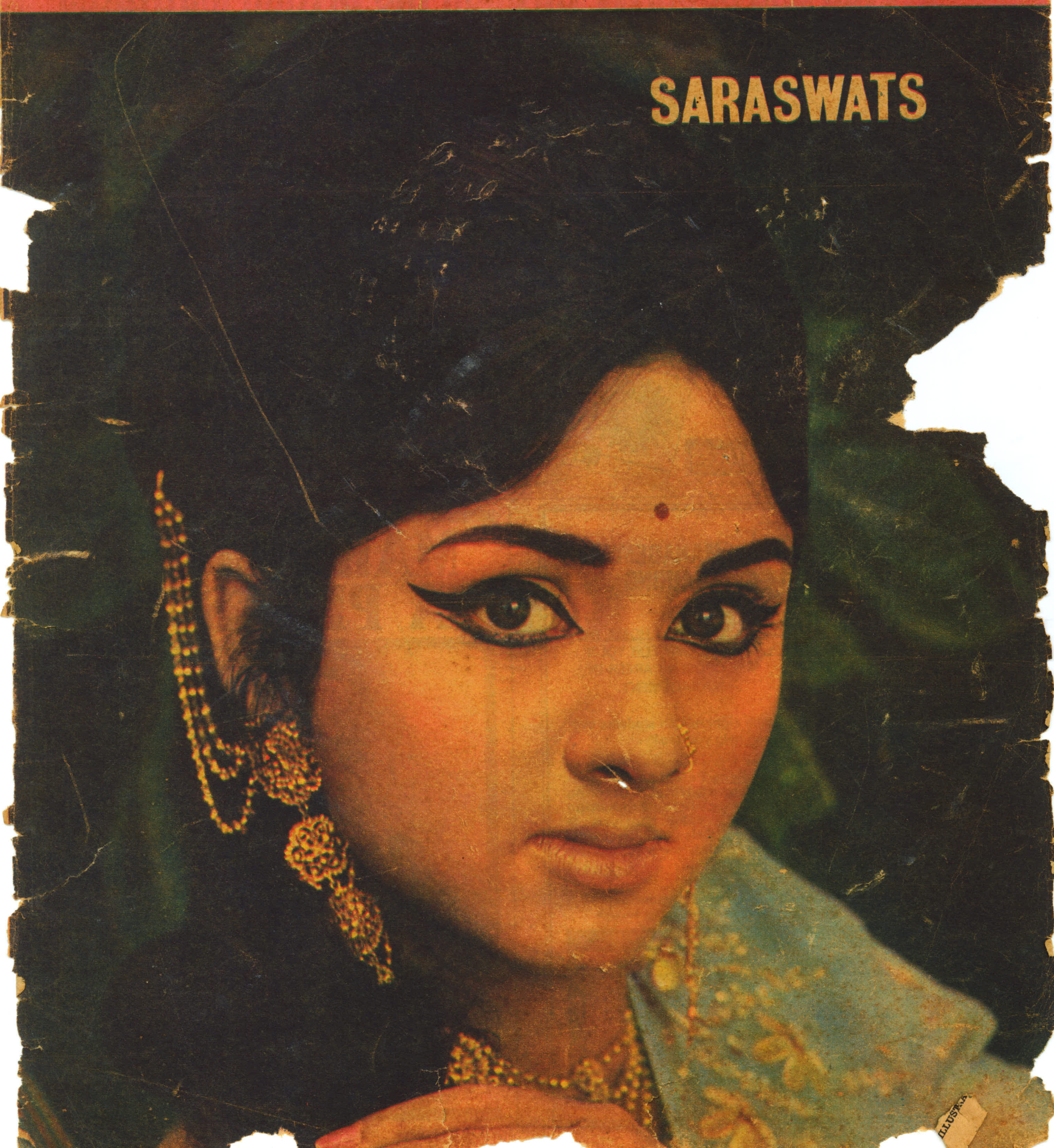


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The Illustrated Weekly of India

SARASWATS



The Illustrated Weekly of India

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OUR COVER: Leena Chandavarkar is an up and coming Saraswat film star. Photograph by Dhiraj Chawda

The Illustrated Weekly of India

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NEXT WEEK

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Our Brown Sahebs

Cover by Mario

OUR BROWN SAHEBS

A conspiracy to deflate these pompous remnants of the British Raj and their equally hoity-toity Memsahabs. Hatched by Bachi N. Kanga, Nergis Dalal and Mario. Sketches in colour and black and white.

POWELL POWER: How strong is the support of Enoch Powell and how real the threat to the Indian immigrant in Britain? A candid photo-feature.

THE TRUTH ABOUT DEATH: In the third of his series "On Death and Dying", Ali Sardar Jafri describes the mystics' and Sufi poets' concept of death.

A NEW LIFE IN THE MIZO HILLS: V. Longer describes the new system which has at last freed the Mizos from the terror of lawless elements. Photographs in colour and black and white.



—Ramesh Sanzgiri

THERE ARE SEVEN "KULADEVATAS" or family deities. Wherever they live, Saraswats are bound together as a community through the seven temples situated in Goa, each family owing allegiance to one of them. Above is the Mangeshi temple dedicated to Mangesh or Shiva. Below is the Shantadurga (Parvati) shrine. The other five temples are Mhalsa, Mahalakshmi, Nageshi, Narasimh and Ramnath.

—Devidas Kasbekar



SARASWATS

Whether resettled in their legendary home, in the valley of the river Saraswati, Kashmir, or in Trivandrum, the Saraswats adapt themselves to life anywhere in India and retain their identity. They are a socially advanced community which has produced eminent men and women quite out of proportion to its small numbers.

by VIMLA PATIL

ON the palm-fringed western coast south of Goa lie the two small districts of North and South Kanara. Home to several communities, ranging from scantily-clad, bead-covered tribals to *mantra*-chanting Haivyaka brahmins, the Kanaras are also "native place" to the Saraswats.

A small, highly urbanised community, the Saraswats are today divided into three main groups: The Vaishnavite Goud Saraswats, the Smarta Chitrapur Saraswats, and the Shenvis. Although the Kanaras and the region around them are their most recent home, more than ninety per cent of the erstwhile Saraswat landowners have migrated to cities like Bombay, Bangalore and Dharwar in search of education or employment.

To the student of sociology, the Saraswats present an interesting subject. In an age of groupism and communalism, the Saraswats stand out as one of the few communities to which all India is their home.

Most of the community's migrant members, who are today found living in cities as far apart as Calcutta and Trivandrum, have shown a unique penchant for merging with the local scene, adopting new customs and food habits and, quite often, mastering the language of their new home. Neither Maharashtrian nor completely Mysorean, their way of life and their culture draw upon the finest points of both regions and make them their own. Speaking Konkani, a language which has several dialects but no script of its own, the Saraswats are largely a vegetarian community, whose coconut-based cuisine is famed for its variety.

Legendary Origin

The name Saraswat suggests the legendary origin of the community. They are Aryans, originally inhabiting the valley of the river Saraswati in Kashmir. Scholars have posited different theories about them. According to some, the Aryans left the "Saraswat Desh" and travelled further northward, finally to settle down in Persia and to establish the Zoroastrian religion. Others believe that they are the descendants of a Rishi whose name was Saraswat and who was credited with preserving Vedic texts during a calamity in the region which is now Kashmir. Yet another theory suggests that as Kashmiri brahmins who venerated Saraswati, the goddess of learning, they came to be known after her. This theory gets credence from the fact that the tradi-



—Devidas Kasbekar

"TULABHARA". A child is weighed against coconuts at the Mangeshi temple. In fulfilment of a vow, it is customary for a Saraswat to offer his family deity his weight in sweets, coconuts, flowers, grain, etc.

WITH RENEWED LOVE. A Saraswat couple, coming to Goa for the darshan of their kula-devata for the first time after their marriage, are "remarried" before the deity—the pair sometimes may be parents or even grandparents.

—Jitendra Arya



tional prayer of the Saraswats begins with the verse:

Namaste Saradadevi

Kashmirapuravasini

Trahi mam prarthaye nityam

vidyadhanamcha dehi me

(I bow to you, Saradadevi, you who reside in the city of Kashmir; I pray to you ever; protect me, give me knowledge and wealth.)

Writing about the evolution of the community, Prabhakar Nadkarni, a Saraswat historian, describes their journey southwards from Kashmir to Goud Desh near Bengal and thence to the Konkan Coast and Gomantak around the 12th century A.D. He also refers to the legend of their arrival in Western India to Parasurama, son of the Saraswat Rishi, Jamadagni. Parasurama decided to perform a great *yajna* at the village Pedne in Goa and invited ten of his learned relatives from the northern regions to preside over the event. These scholars later settled down in the neighbouring villages, where Parasurama gifted to them lands. From the ninety-six villages which were then given to them, they came to be known as "Shahnavi" or "Shenvi", an epithet used for Saraswats to this day. The *gotras* of the Saraswats, Nadkarni points out, originate from the names of some of these settlers. Examples: Bharadwaja, Vatsa, Kaundinya and Kasyapa.

During their sojourn in Goa the Saraswats not only made a significant contribution to its social and cultural life, but built some of the many beautiful temples in the western region, dedicated to the deities whom they worshipped: Mangesh, Mahalakshmi, Shantadurga, Ramnath among

—Continued

them. Even today, different clans of Saraswats pay homage to one of these temples and images of the "Kuladevata" are worshipped in their homes and the deity's pictures are printed on wedding invitations. Many of them make pilgrimages to the shrines and make offerings of coconuts or flowers, or feed brahmins, depending on the vow ("Sangni") they have made to the deity. One of the quaintest customs followed by the community decrees that a Saraswat couple visiting the "Kuladevta", for the first time after their marriage, be "remarried" in the deity's presence. Sometimes the visit may be after children and even grandchildren have been born to them.

Migration

The next turning point in the history of the Saraswats came with the change in Goa's own fortunes. The territory became a pawn in the hands of foreign invaders and one after another families of Saraswats migrated southward to the Kanaras, lest they be forced to embrace Christianity. It is believed that the earliest of Saraswat families went to Kanara around 1310 A.D. Many others followed after the Portuguese occupation of Goa. The Goud Saraswats went as far as Cochin and Travancore (Kerala).

While tracing the history of this mobile community, it is important to remember that some Saraswat families always stayed behind, with the result that today there are Saraswats in Kashmir, Goa and, of course, in the Kanaras. Later under the influence of Madhvacharya many of them became Vaishnavites. In an age when communications were not easy, these sub-communities tended to lose track of each other and consequently came to consider themselves as three different communities: Shenvis, Goud Saraswats (Vaishnavites) and Chitrapur Saraswats. Each of these three now owe allegiance to a different math. The chief maths of the Goud Saraswats are in Partagali and Kashi, that of the Shenvis is in Kavle, and of the Chitrapur Saraswats in Shirali. All the maths have their own *Guru Paramparas* and are centres of Sanskrit learning. They are administered by trusts amounting to several lakhs of rupees, which also dispense aid to the needy.

In the beginning of the twentieth century Saraswats began to migrate from the Kanaras to the cities, chiefly Bombay. Today few Saraswat families are to be met in the villages. Their ancestral homes are set amidst mango, jackfruit and cashew groves. The locals still refer to them as "Shambhagru" "Shenoy" or "Patel".

Nostalgia

No city-bred Saraswat whose association with the Kanaras is limited to a few visits to his "grandfather's house" can get over a sense of nostalgia evoked by the ancient homeland—that gently undulating, verdant land, rich in natural beauty. Exotic flowers of haunting fragrance and hues and shrines as old as the hills where bells proclaim matins and evensong, sparkling serpentine rivers, woods heavy with the aroma of wild lilac and cashew, surf-washed beaches. And, above all, the gay, festive people with a lust for living.

Love for digging into the past is obsessive. Dr Ramanand Sharma of the Tata Blood Bank and J. J. Hospital, after considerable pathological research, concludes

COMMON SURNAMES

Goud Saraswats (Vaishnavites):
Kamath, Pai, Shenoy, Naik.

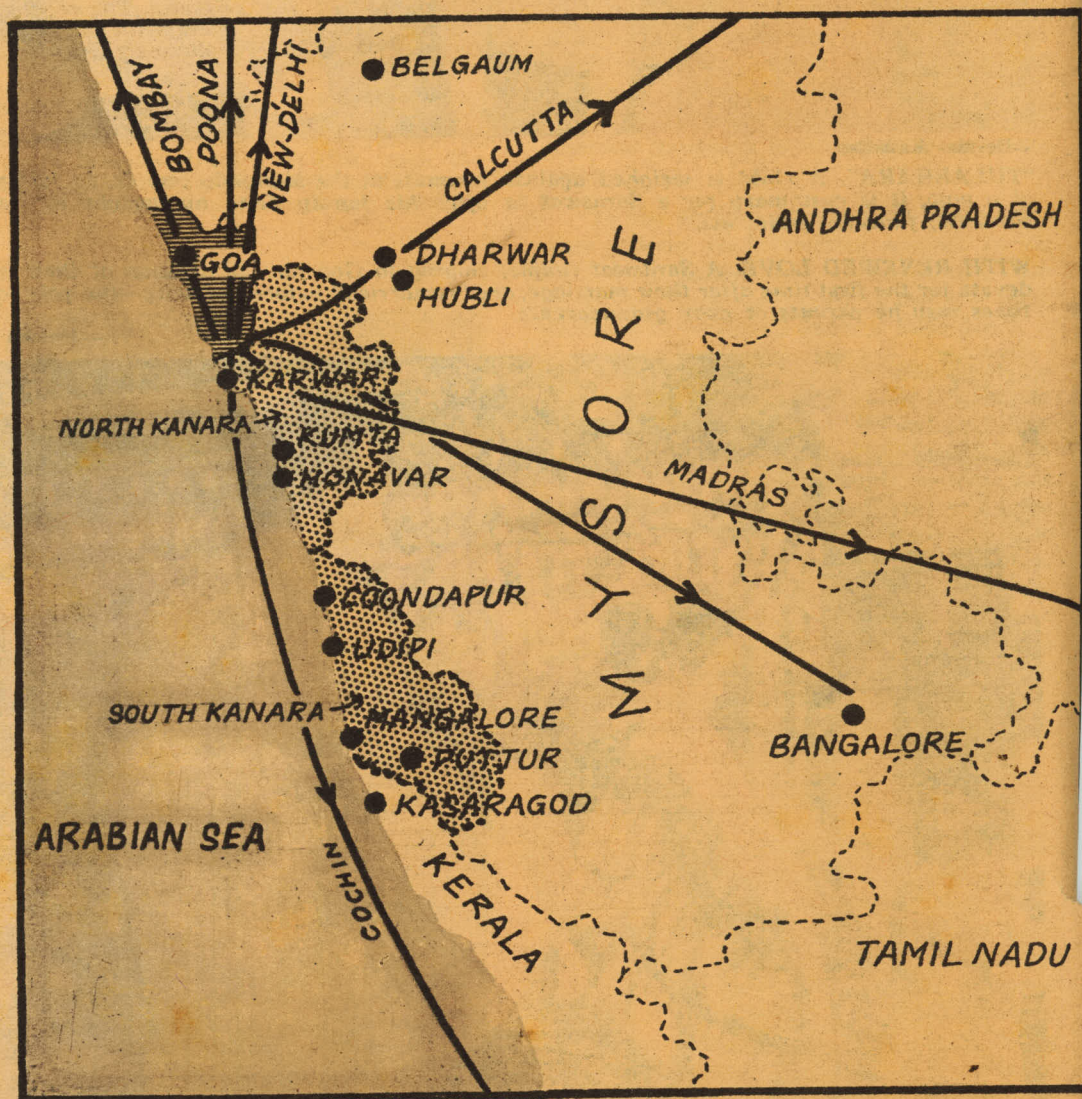
Shenvis (Smartas): Sansgiri, Wagle, Dabholkar, Telang, Lad, Dalvi, Bhende, Naik, Kabadi, Rege, Mulgaonkar, Kasbekar, Mahale, Rajadhyaksha, Rangnekar, Karade.

Chitrapur Saraswats (Smartas):
Ondoor, Yerdoor, Murur, Nalkur, Aidoor, Aroor, Yellur (these names in Kannada literally mean "one village" "two villages" and so on till we come to seven villages—denoting perhaps that villages in Karnataka in the past were numerically arranged, the inhabitants of each being known after the numeral), Chandavarkar, Koppikar, Benegal, Padbidri, Padukone, Dhareshwar, Murdeshwar, Neeeshwar, Pandit, Nadkarni, Kulkarni, Kalbag, Sirur.

that the Saraswats have Greek blood; therefore it follows that they must have come into contact with Alexander's sword-brandishing hordes during the Greek invasion of India (326 B.C.). Dr Sharma's conclusion

is based on the premise that both Greeks and Saraswats are found to be prone to a rare kind of incurable hereditary anaemia known as Cooley's Disease.

Since independence, the Saraswats have been a wholly urban phenomenon. In keeping with their historic allegiance to the goddess of learning, they give the pursuit of knowledge top priority: almost every Saraswat is literate. For them it is the pen and not the sword. They have produced few soldiers. The elite seek recognition as civil servants, teachers, writers or journalists. And in these fields they have proved that the pen is indeed mightier than the sword. It is noteworthy that almost every national newspaper in India, at some time or other, has had at least one Saraswat in a position of editorial responsibility. To cite but one case in the last thirty-five years, *The Times of India* has had three chief reporters, one editor (Resident Editor, Delhi), two assistant editors, at least three foreign correspondents and a good many reporters and sub-editors from this community. Although preferring white-collar jobs, young Saraswat men and women have in recent years done extraordinarily well in engineering, medicine, law, industry, publishing and research.



MAP SHOWING GOA, NORTH KANARA AND SOUTH KANARA which constitute the home of Saraswats. The arrows indicate their migration to other parts of India. The Chitrapur Saraswats have conducted a community-wide census six times up till now—in 1896, 1911, 1922, 1932, 1945 and 1956. While the census of 1896 showed a total enumerated population of 9,736, the figure for 1956 was 18,329, Bombay alone accounting for 8,627. A study of the breakdown of the census findings shows the growing concentration of Saraswat population in big industrial and urban areas. (The figures quoted are taken from the Census Report and Directory published by the Kanara Saraswat Association and compiled by its Census Working Committee under the guidance of the late Mr Hattangadi Shankar Rau.)



ACHARYAS OF CHITRAPUR SARASWATS. The late Shrimat Anandashram Swamiji with his disciple, Shrimat Parinyanashram Swamiji, the present head of the Chitrapur Math in Shirali, South Kanara. The regalia of the Swamijis, wherever they travel, is complete with silver staffs and silver chamari, carried here by young volunteers.



—Devidas Kasbekar

THE HEADS of the other Saraswat maths. From left: Shrimat Sachidanand Saraswati of the Kavle Math in Goa, Shrimat Dwarkanath Tirth of the Portagali Math, North Kanara, and Shrimat Sudhindra Tirth of the Kashi Math. The Acharyas travel round the year visiting their community groups in far and near towns.

INTO THE FOLD AGAIN. The Kanara Saraswat Association in Bombay recently invited those members of the community who had married outsiders to a reception—this was to bring them back into the "mainstream of the community". (Photograph by Jitendra Arya)



THE SARASWAT MAHILA SAMAJ, Bombay, has built a school and initiated schemes for the needy women of the community. One such is called "Udyog"—it provides materials to make eatables and preserves for sale in India and even export abroad.

SOME PROVERBS

Just because you own an ankush (an elephant's goad), do you have to buy an elephant?

If you are a donkey, can you resent if someone rides you?

A tree laden with mangoes is stoned the most.

You can't live in water and be an enemy of the fishes.

The bark of a wild tree can never be grafted on to a mango tree.

You can't steal oil from one temple to light the lamp in another.

A louse sticks to you for blood, not for love.

If a banana is sweet, do you eat its peel?

Whichever leg slips, it's the bottom that gets hurt!

If you blow into ash, it will get into your eyes.

One who lives in a thatched hut must never play with fire.

A rich man has many relatives.
The nearer the temple, the farther is God.

If your feet are sturdy, there is no dearth of slippers.

The gossip has one mouth but the listener has two ears.

If your pallav is caught in a thorn bush you need gentleness to extricate it.

A real cool man is one who comes to light his cigarette when someone's beard is on fire.

If a cockroach can get a feeler in, he can get himself in.

Even if you drink milk under a palm tree, people will think you are drinking toddy.

If everybody sits in the palanquin, who will carry it?

You can't beg sitting on an elephant.



—Devdas Kasbeker

THE NAGESHI TEMPLE in Goa is one of the seven ancestral shrines of the Saraswats. Although Goa was under Portuguese rule for more than four centuries, the temples have maintained their age-old traditions.

Perhaps it is inevitable that a community devoted to learning should be deeply involved in the propagation of the art. Lovers of the stage, they have written and produced Konkani, Kannada and Marathi plays. Their contribution to music is no less notable; Chidanand Nagarkar, Kousalya Manjeshwar, Lalitha Ubhayakar, Krishna Udiavar, Sushila Rani Patel, Ramdas Karmath and Devendra Murdeshwar being some artistes who have won national acclaim. Krishna Kalle and Suman Kalyanpur, both well-known playback singers, are Saraswats. There have been well-known painters (Gaitonde, Laxman Pai), film directors and actors and dancers.

Pioneers in Cooperation

Nowhere has the Saraswat pioneering spirit been more in evidence than in the field of cooperation. The first people in India—many say in Asia—to plan and execute a scheme for a cooperative housing project, the Saraswats today have successfully formed every conceivable kind of cooperative activity. They have set up holiday homes, schools, housing projects, banks, libraries, buying and selling coops, religious shrines and social welfare or self-help units.

Despite their willingness to merge their separate identity in a larger India, they have paradoxically also retained an awareness of community consciousness (evident in all the cooperative projects). Chief evidence of this is the compilation of systematic and detailed census data (there have been four censuses since 1896), records of genealogy and exhaustive historical and sociological information of every kind. They have founded many highly active community institutions like the Kanara Saraswat Association, the Saraswat Mahila Samaj, and have publications in English, Kannada and Konkani.

In a community where almost total literacy prevails, it is not surprising that social progress has made giant strides. Saraswat women, reputed for their beauty and accomplishments, have enjoyed more freedom, have received more education and been exposed to the world outside their homes for

several decades. They have worked not only in their own community development projects, but received acclaim as devoted social workers in nationwide organisations. Thousands of Saraswats have travelled abroad, bringing a certain amount of Westernisation to their homes and way of life. It is not uncommon to find even housewives, educated through the medium of an Indian language, peppering their conversation with an amusingly large number of English words. For this peculiarity, the Saraswat has invited the ridicule of many of his compatriots.

On the plus side, however, the winds of change that education has brought have blown away the cobwebs of social taboos and meaningless customs, resulting in a voluntary acceptance of widow remarriages, equal status for women and restrictions on scale of dowries and other unwholesome practices. There has been, in addition, a keen awareness of family planning, the average Saraswat family not having more than three children.

Higher Standard of Living

Social progress has brought in its wake a higher standard of living. Take a typical middle class family living in one of the innumerable Saraswat cooperative housing projects. Its average monthly income is Rs 700, its food is nutritive and wholesome. And almost all its younger members are university graduates.

Breaking the old norms, the younger Saraswats are no more averse to partaking of meat and fish. In fact, many a housewife shows great skill in the preparation of the most delicious of non-vegetarian delights. This indeed in a community whose brahmanism was challenged by the then snootier Chitpavans and Karadas, in 1869, on the premise that "a small section of the Saraswat



THE AUTHOR. Mrs Vimla Prabhakar Patil took her B.A. (Hons) degree, with English Literature and Indian Cultural History, from Bombay University, later qualifying also for the LL.B. degree. She was trained in journalism at the Regent Polytechnic, London. Assistant Editor of Femina, she is a Saraswat married to a Maharashtrian.



—Devdas Kasbeker

KANARA LANDSCAPE. The area produces mangoes, jackfruit, cashewnuts, betel leaves and arecanuts. The main crops are rice and pulses.

brahmins were fish eaters". It is recorded that the latter faced this challenge successfully in the Bombay High Court and proved themselves high-class brahmins not only in the eyes of the law but also received the stamp of recognition from that famous seat of Hinduism, the Sarada Pitham of Sringeri.

An ever-increasing number of young Saraswats have married outside the community. There are innumerable examples

of Saraswats marrying Jews, Christians, Muslims, Parsis, foreigners, as well as Hindus of different castes and from different States.

Said an editorial in the *Kanara Saraswat*, the monthly mouthpiece of the Chitrapur Saraswats, "When our boys marry girls from other communities, they come into the family fold. But even when our girls marry outsiders, we do not lose daughters; we gain sons."

SOME EMINENT PERSONALITIES

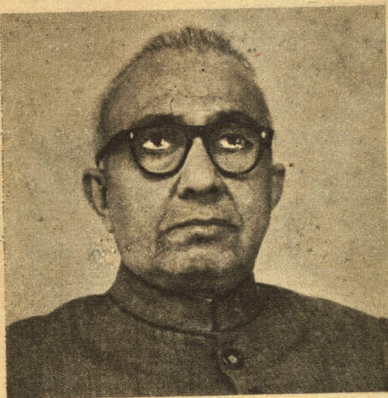


BENEGAL NARSING RAU (1887-1953) was among India's most brilliant jurists and diplomats. If he had not joined the I.C.S. he might have become a physicist or mathematician. His early postings were in Bengal and Assam.

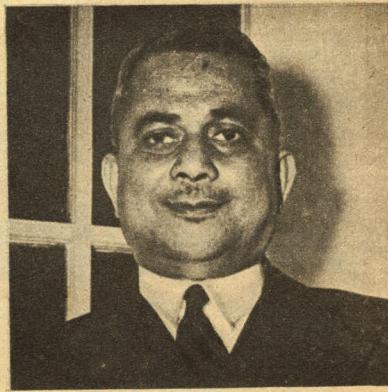
His distinguished work in the legislative department earned him a judgeship of the Calcutta High Court. When the Reforms Act of 1935 was passed, the task of adapting about 1,000 Central and Provincial statutes, to suit the new requirements was entrusted to him. Later he became Reforms Commissioner.

B. N. Rau will be remembered for his work as Chairman of the Hindu Law Committee and as an architect of our Constitution—the latter was in his capacity as Constitutional Adviser to the Constituent Assembly. Rau had a great insight into the affairs of Kashmir—this he acquired during his term as Prime Minister of that State, and it came in useful when he was appointed India's Permanent Representative with the U.N. and as her representative on the Security Council.

When he died on November 30, 1953, he was a Judge of the International Court, The Hague. Parliament departed from tradition to pay homage to a non-member. Nehru called him a perfect civil servant and an ideal servant of India.



B. Shiva Rao



BENEGAL RAMA RAU (1889-1969) was a civilian with a brilliant record. It is difficult to say in which capacity he excelled—as administrator, economist or diplomat. He was the first member of the I.C.S. to be appointed Agent-General to South Africa. Before that he had been Deputy High Commissioner for India in London. As Joint Secretary to the Indian delegation to three Round Table Conferences he acquired a vast knowledge of political affairs and the ability to get on with men in public life. The foundations of his diplomatic life were laid during these conferences.

Rama Rau was appointed Ambassador to the United States in 1948. Those were the crucial first years of freedom and he was responsible for the flow of financial aid to India. In 1949 he took over as Governor of the Reserve Bank.

Mrs Dhanvanthi Rama Rau, a Kashmiri, was in the forefront of the Indian women's movement. She is a leading social worker and has been a pioneer in the campaign for planned parenthood.

BENEGAL SHIVA RAO (b. 1891), for a long time the New Delhi correspondent of *The Hindu* and of *The Guardian*, was often a link between the national leaders and the British rulers, who frequently consulted him about public reaction to their moves. He was Secretary to Annie Besant and was a labour leader for some time. As a journalist in the capital during the crucial years of India's freedom struggle he gave voice to national aspirations. He was a delegate to the Round Table Conference, London, 1930-31, and a member of the Indian delegation to the U. N. General Assembly a number of times. He accompanied Rajaji who went on an anti-nuclear mission to President Kennedy.



SANTHA RAMA RAU, "a gifted child of gifted parents" (father, a Saraswat; mother, a Kashmiri), has proved her versatility as an author with several titles to her credit, which include travelogues, autobiographical reminiscences and a volume of short stories. A few years ago, she successfully dramatised E. M. Forster's *A Passage to India*, which was eventually staged in New York's Broadway.

Santha Rama Rau's travels in the West and the East have helped her gain a wider outlook on men and matters.

Visiting Japan during the tenure of her father as India's Ambassador, Santha Rama Rau came upon a discovery of Asia. "An Asian should write about Asia for the Western world," she says. "I've till today not recovered from the delight of this discovery. There is a great deal to be told about Asia and this task can well be a mission for a writer." This, perhaps, may indicate her future plans as an author.

Among Saraswat women authors of note is Padma Perera (nee Hejmadi), who is a contributor to *The New Yorker*.

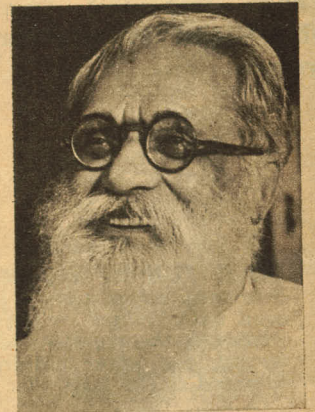


KAMALADEVI CHATTOPADHYAYA (b. 1903) has been an example to modern Indian womanhood. She has been a fighter on many fronts—social, political and economic. She was married when she was still a schoolgirl and was soon widowed. She in-

sisted on pursuing her studies and, from Mangalore, went to Madras where she met and married Harindranath Chattopadhyaya.

She was a student in England when Gandhiji started his non-cooperation movement. Kamaladevi returned to India to join the freedom struggle.

Kamaladevi's contribution to the stage is comparable to Rukmini Devi's contribution to Bharata Natyam. No one has done more to promote Indian handicrafts than she. Thanks to her efforts a scheme was initiated to rehabilitate refugee craftsmen and artisans. This has now developed into a multi-lakh rupee project. In 1966 she won the Magsaysay Award for community leadership. An honour she cherishes greatly is Viswa-Bharati's "Desikottama".



DATTATREYA BALKRISHNA KALELKAR (b. 1885) is among our few remaining Gandhians. He is not only a great writer, but a saintly personality. It was in 1915 that he first met Gandhiji—that was at Santiniketan where Kalelkar was a teacher. Later he joined the Sabar-mati Ashram and taught at the Gujarat Vidyapith.

"Goa is my cultural and spiritual home," he has said. But he was born in Satara and educated at Poona. Though born to the Maharashtrian heritage, he is today among the most distinguished Gujarati writers, and has also made contributions to Hindi literature. Kakasaheb Kalelkar is indeed a versatile writer and he is also a Sanskrit scholar (it was he who suggested "Apsara" as the name for the Trombay atomic reactor). Some of his major works: *Smaran Yatra*, *Jeevan-no Anand*, *Otrati Diwalo*, *Gita Dharma* and *Jeevan Vyavastha*. In these days of regionalism Kakasaheb Kalelkar must be an inspiring example.



THE FIRST PREGNANCY is an important event in the life of a Saraswat woman. She receives a variety of gifts and the special feasts organised in her honour usually feature nine different varieties of sweetmeats to mark the nine months of pregnancy. The elder "suvasinis" of the family put a clove or a cardamom inside each sweet and, depending on what the would-be-mother chooses, predict a boy or a girl for her.



THE FIRST RITUAL in the boy's life after the Barsa, or naming ceremony on the 12th day after birth, is the first hair-cut. The maternal uncle has the difficult job of holding the protesting boy while the tonsorial operation is concluded. The "mama" is rewarded with a dhoti or a shirt piece.

Rituals

...leading an infant from boyhood to the threshold of adolescent years,

GOOD FUN for tiny tots is the ceremony when a child is showered with "lahya" or puffed rice. Although the recipient looks unhappy, the other children look forward to the feast that follows.



CEREMONIAL FEEDING before the "second birth". Despite the growing disappearance of differences between brahmins and non-brahmins, most Saraswats still insist on the thread ceremony for a son.



AT THE THREAD CEREMONY the son, until now her darling, feels detached enough to beg for food from her like a mendicant with the words "Bhavati Bhiksham Dehi". Saraswat families consider it a good deed to perform the "sanskar" of the thread ceremony and, if they are well to do, include boys from poorer families in a joint ceremony with their own son.

IT IS THE FATHER'S DUTY to initiate the "twice-born" into the secret "Gayatri mantra". Custom decrees that both father and son during this ritual be covered with a silk scarf but this is rarely done today. (Photographs by Devidas Kasbekar)





S. R. DONGERKERY has been associated with two universities—Bombay and Marathwada. Of the latter he was Vice-Chancellor for two terms. He may truly be said to be one of the builders of the Marathwada University. Of Bombay University he was Registrar and Rector. His experiences in the two seats of learning are described in his *Memoirs of Two Universities*.

Mrs Kamala Dongerkery is a well-known social worker. She has written booklets on the art of embroidery. The couple recently celebrated their golden wedding.



LAKSHMIKANT MADHAV-RAO NADKARNI (b. 1915), Chairman of the Bombay Port Trust, belongs to a family in Pernem, Goa. He took his M.Sc. from the London School of Economics in 1937, and joined the I.C.S. in the following year. He began his career as Assistant Collector of Dharwar. Since then he has held many important positions, including those of Joint Secretary successively to the Union Home Ministry and Defence Ministry. In Mormugao he had "to develop a port from scratch". That, he considers, was a more exciting task than his present assignment.



GURU DUTT (1925-1964) had few peers in our cinema as a thinker-craftsman. However, his career as a film-maker provides

a study in contrast. To start with, all we had from him was a string of "inconsequential", like *Baazi*, *Jaal*, *Baaz*, *Aar Paar*, *Sailab*, *Mr & Mrs 55* and *C. I. D.*—with the accent on pop music. But with *Pyaasa* (1957) his career took a more purposeful turn, and *Kaagaz Ke Phool* (his best ever) and *Sahib Bibi Aur Ghulam* established Guru Dutt as a film-maker with a feel for the artistic. In these three films—as in his *Chaudhvin Ka Chand*—Guru himself played the male lead. Starting with *Baaz*, *Aar Paar* and *Mr & Mrs 55*, he also acted in a number of other films, among them *Sautela Bhai*, *Suhagan* and *Bahurani*. A good judge of music, he was married to the famous playback singer, Geeta (Roy) Dutt. In his death, Indian Cinema lost one of its few "cinestates". The tradition of his Guru Dutt Films' banner is now being carried on by his brother, Atma Ram, a good craftsman.



PURUSHOTTAMA SHIVARAMA REGE (b. 1910) has distinguished himself in two fields: literature and economics. A product of the London School of Economics, he retired as Principal of Elphinstone College, Bombay, in 1969. He is today Principal of the Commerce College, Panjim,

As an author his contributions are varied. He is an outstanding Marathi poet and among his poetical works are *Sadhana*, *Fulora*, *Pushkala* and *Gandharekha*. He has also written a number of plays and novels and many short stories. "The very act or mode of experiencing is far more important than the experience itself," he says. "What the writer needs more than anything else is the mind's understanding capacity, to feel close to everything."



PURUSHOTTAM LAXMAN DESHPANDE is gifted in various ways. "Pu. La.", as he is known has revitalised the Marathi stage, and his fame rests chiefly as a playwright and humorist. But there are other fields in which he has made a mark—broadcasting, music and movie-making. In fact he threw up his job as a TV producer to devote himself fully to the stage. *Tuka Mhane Aata* was his first play and it was a flop. *Amalbaar*, an adaptation of Maugham's *Sheppey*, was his first success. *Tuza Aahe Tujapashi* is considered among his best.

During a visit to London he saw a Welsh playwright giving readings from Dickens' novels. This inspired him, on his return, to conduct his own one-man shows. In these he has portrayed middle-class life with humour and understanding.



D. R. MANKEKAR (b. 1910), Resident Editor of *The Times of India*, New Delhi, and until recently Acting General Manager of Bennett, Coleman and Company Ltd, is among India's leading journalists. He began his career with *The Sind Observer*, Karachi, and was with Reuter and API for some years. As a war correspondent he reported from active centres such as Manipur. Special Representative of *The Times of India* in New Delhi, Armed Forces Information Officer, Resident Editor of *The Indian Express*, Delhi—these are among the positions he has held. He is the author of *The House that Jinnah Built*, *Lal Bahadur—A Political Biography*, *The Red Riddle of Kerala*, *Twenty-two Fateful Days* and *A Many-Splendoured Life—A Political Biography of Homi Mody*.



SUMAN (HEMMADY) KALYANPUR (b. 1937), with a voice at once melodious and soothing, has acquired the reputation of a "Mini Lata". Today, in terms of popularity, she ranks next only to the Mangeshkar sisters, Lata and Asha. In the field for over fifteen years now, Suman, like Asha, has had to labour under the great handicap of always being compared to Lata. Even today she is apt to sound an echo of Lata, but there are signs that she is beginning to emerge in her own light. Her voice may lack Lata's range but it has the gift of sweetness. Under composers like Naushad, Khayyam and Snehal, she has sung extremely well. Suman must have lent her voice to over a thousand songs by now and is today at her peak. Surprisingly, however, she is mostly featured in duets.

—Continued



THE PAIS OF MANIPAL

The Pais of Manipal (they are Madhvas in the Gouda Saraswat community) have changed the face of South Kanara in Mysore. Theirs is an inspiring example. Perhaps what India needs today is neither Indics nor Syndics but more men like **Dr TONSE MADHAVA PAI** (b. 1898) who has converted the wilderness of Manipal into a campus the like of which is not seen elsewhere in India. His biographer Selden Menefee refers to "a touch of genius" in the make-up of Dr Pai. He adds: "In his person were combined an unusual talent for business, a rare ability to deal with people and win them over to his point of view, and most of all, a bulldog quality of determination to make a success of anything he undertook. Some called this quality stubbornness, but when he succeeded in project after project, it came to be called dedication. Once he had demonstrated that his 'mad' projects were sound, his leadership was accepted with more and more confidence, until he became almost a legendary figure..." (*The Pais of Manipal*, Asia Publishing House).

Dr T. M. A. Pai graduated from Madras Medical College in 1925 and practised at Udipi. As a doctor he not only looked after his patients, he dreamed of improving the lot of his own people, his home town and its surroundings. He founded the Canara Industrial and Banking Syndicate Ltd (it later became the Syndicate Bank) in 1925, with the object of mopping up rural savings, giving assistance to people in agriculture and cottage industries.

The Academy of General Education in Manipal was founded

in 1942. Today it runs 30 institutions from primary schools to a medical college and an engineering college. A visitor to Manipal would be amazed by the modern blocks of buildings that house the various colleges. The campus is a vast township by itself and one can scarcely believe that it is the work of one man, though ably assisted by relatives and many colleagues.



TONSE RAMESH PAI (b. 1924) is, according to Selden Menefee, very close to Dr T. M. A. Pai who refers to his nephew as a "dynamo". "Ramesh Pai has become almost his alter ego in educational matters; to an increasing extent the doctor leaves the conduct of Academy affairs to him." T. R. Pai is associated with various industries and until recently was Vice-Chairman of the Indian Coir Board. A keen Rotarian, he is a member of the Central Council of the Indian Council of Foreign Trade.



TONSE ANANTH PAI (b. 1922) Chairman of the Life Insurance Corporation of India, is a nephew of Dr T. M. A. Pai and his character has been largely moulded by his father U. A. Pai and his uncle. He has the organising ability and crusading zeal characteristic of the family. He joined the Syndicate Bank in 1943 as Deputy Manager and soon became General Manager. He rose to Managing Director in 1962. Three years later he was appointed Chairman of the Food Corporation of India. He held the office only for one year, but he gave the Corporation a firm footing and laid down its basic policies. He returned to the Syndicate Bank as its Managing Director, subsequently to become its Chairman. After nationalisation, he became its Custodian. The present Custodian is K. K. Pai.



A. G. RAJADHYAKSHA, Inspector-General of Police, Maharashtra, graduated from Elphinstone College, Bombay, in 1938. He appeared the same year for the competitive examination, held by the Federal Public Service Commission, for the Indian Police, and joined the Indian Police in 1939. He served in various capacities at centres such as Nasik, Ahmedabad and Bombay.

He was appointed Inspector-General of Police, Maharashtra, in January 1968. He was awarded the Police Medal in 1955 and the President's Police and Fire Services Medal in 1963.



VITHAL NARAYAN CHANDAVARKAR (1887-1959) followed in the footsteps of his distinguished father—a great social reformer and judge, Sir Narayan Chandavarkar.

Taking his degree at King's College, Cambridge, Vithal Chandavarkar was called to the Bar from Lincoln's Inn in 1913. For some years he practised as an advocate of the Bombay High Court and later took a keen interest in civic affairs. He was first elected a Councillor in 1926. He became Mayor of Bombay in April 1932 and the ability he showed in directing municipal affairs marked him out for further recognition. Soon he was appointed Vice-Chancellor of Bombay University, an office he held with distinction for six years (1933-39).

As a business man, his industriousness and efficiency were highly respected and he was Chairman of the Bombay Mill-owners' Association on nine occasions.

To the question, "What is your hobby?" his answer invariably was: "Work."

Vithal Chandavarkar was elected President of the Council of the Indian Institute of Science and Chairman of the Governing Council in 1950-51 and, in 1957, was conferred the honorary Fellowship of the Institute by the President of India.

A few days before his death, he delivered the Convocation Address of Calcutta University in which he attributed student indiscipline to the decline of virtue among elders. On his way to Bombay from Calcutta, Vithal Chandavarkar died of a heart attack in the train.

A Saraswat Wedding

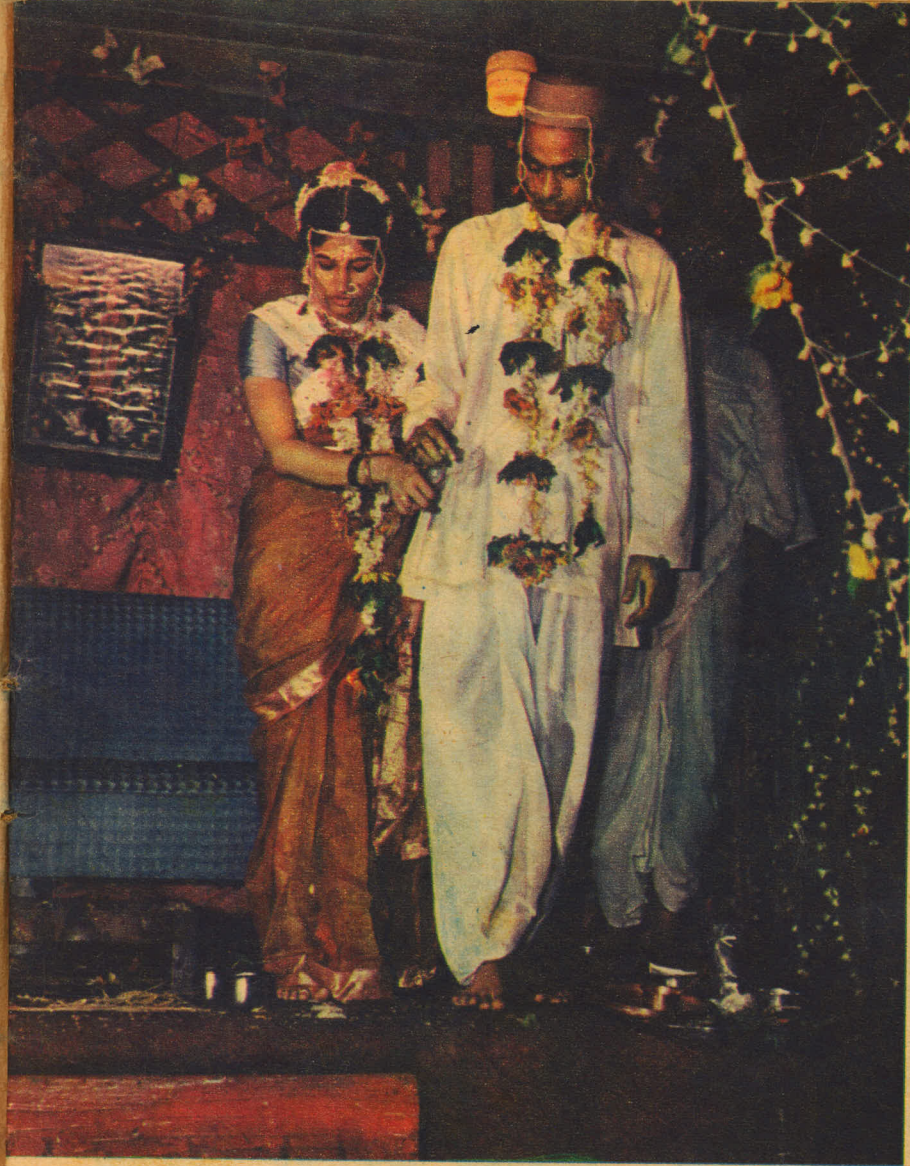
The solemnity of Vedic rites—and the colour and gaiety peculiar to the community.

THE DAILY GRIND that every bride must get used to. Helped by five Suvasinis or Sumangalis, the bride learns how to grind corn. This initiation into household drudgery is done at an auspicious hour.

LED TO THE MARRIAGE MANDAP by the maternal uncle as in the case of many other Hindu communities. The wearing of the khol on the upper part of the body is a characteristic Saraswat custom. Always made of white, jari-bordered material, it is a symbol of virginity. The marriage ceremony over, the mother removes the khol and covers the bride's shoulder with the sari pallav.



HOWEVER POOR THE FAMILY, its daughter-in-law receives five saris and a special mangalasutra which is known as the Kashitali. This is made of corals and gold beads and has a sealed locket containing kumkum from Varanasi. The Kashitali is put round the bride's neck by the groom.



THE "PHERAS" around the sacred fire which finally seal the union. The dowry system is not widely prevalent among the Saraswats. Sometimes even the wedding expenses are shared by the two parties.

Photographs by Jitendra Arya



THE PAIR have their first meal together. The thalis are usually made of silver and decorated around with flowers or rangoli. The couple exchange morsels much to the amusement of the onlookers. The bride gets a special gift from the groom for accepting his half-eaten jalebi or laddu. This wedding was celebrated in Bombay. The bride is Prema and the groom Manu.



THE FEAST. The bride must serve the main sweet which it is obligatory for every guest to eat. The wedding ceremonies are becoming less elaborate nowadays.